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HAND-BOOK
OF
WORLD-ENGLISH



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AS

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THIS "HAND-BOOK OF WORLD-ENGLISH" IS THE COMPLETE,
SIMPLE, AND EFFICIENT MEDIUM.

NEW YORK :
N. D. C. HODGES,
47, LAFAYETTE PLACE.

LONDON :
TRÜBNER & CO.
57 AND 59, LUDGATE HILL.

HAND-BOOK

OF

WORLD-ENGLISH.

BY

ALEXANDER MELVILLE BELL,

AUTHOR OF "VISIBLE SPEECH," &c., &c.



NEW YORK :
N. D. C. HODGES,
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LONDON :
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by

ALEXANDER MELVILLE BELL

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1888

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P R E F A C E .

The plan of this little book is altogether new. Letters and sounds are so associated, in all the exercises, that from the mere knowledge of letters a learner cannot fail to pronounce words with certainty. English Reading will thus be easily acquired, whether by natives or foreigners, children or adults.

The general resemblance of World-English to Literary English is such that any reader of the latter deciphers the former at sight, or, at most, after a few minutes' study of the new letters. A like result may be anticipated for those who shall learn to read from World-English. They will transfer their power of reading to the literary form of the language, almost without effort. The orthographic aspect of words will, besides, be so fixed in the eye, by contrast, that spelling will be remembered as—what it really is—a pictorial association with words.

No special training is required to qualify teachers for using this book. The subject can even be successfully introduced in the kindergarten and the nursery. This phonetic mode of initiation in reading cannot be too strongly urged on the attention of School Boards on both sides of the Atlantic.

The ordinary orthography of each word is interlined with the World-English version throughout the Exercises and Readings.

HAND-BOOK OF WORLD-ENGLISH.

SECTION I.

1. Open the mouth wide, with the tongue flat and the lips drawn back, and you will sound the first letter. You will notice that there is a sort of wedge above the letter—to remind you to keep the mouth open.

â

ah

2. Open the mouth wide again, but this time with the lips advanced and rounded in shape, and you will pronounce the next letter. The letter is round in form, and has a wedge above it—to remind you of both of the above directions.

ô

awe

3. The next letter is also round, but it carries no wedge, because the lips are more contracted in forming the sound. The line above the letter shows that the sound is long.

ō

oh

4. For the next letter the lips are so close as to leave only a narrow opening between them. The line above the letter shows that the sound is long. The lips should not be pursed or pouted in forming either ô, ô, or u. The necessary difference of aperture does not require any such deforming accompaniment.

ū

oo

5. Exercise on the foregoing four letters :

ā	ō	o	u	ō	u	ā	o	o	ā	u	ō	ū	ā	ō	ō
ah	awe	oh	oo	awe	oo	ah	oh	oh	ah	oo	awe	oo	ah	oh	awe
ā	o	ō	u	ō	ā	o	ū	o	ū	ā	ō	ū	ō	ā	ō
ā	u	o	ō	ō	o	u	ā	o	ō	ā	ū	ū	ō	ō	ā

SECTION II.

6. In pronouncing the next letter the lips are entirely closed, and the sound of the voice passes through the nose.

m

(ai)m

7. The next letter requires the lips to be in the same shut position as for m. No sound passes through the nose, but an abrupt murmur is made in the throat while the lips are closed. The subsequent separation of the lips produces a gentle puff.

b

(eb)b

8. For the next letter the lips are silently closed. The letter has no sound except a gentle puff when the lips are separated.

p

(u)p

9. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a "bō" and arrow; a "pām" tree; &c.]

mā,

ma,

pām,

palm,

pā,

pa,

bām,

balm,

mō,

maw,

būm,

boom,

mō,

mow,

mōp,

mope,

bō,

bow—bean,

pōp.

pope.

pū!

pooh!

SECTION III.

10. The next letter makes no use of the lips. The middle of the tongue is arched, while the voice passes through the narrow channel between the tongue and the front of the palate. The line over the letter shows that the sound is long.

ē

(m)e

11. The next letter also requires the middle of the tongue to be raised, but in a less degree, and farther back than for ē. The

front cavity of the mouth is therefore larger, and the sound is broader.

ā

(d)ay

12. The next letter requires the tongue to change its shape during the utterance of the sound. The tongue is at first in a low flat position—nearly the same as for â—and it rises to a high arched position—nearly the same as for ē—at the close of the sound.

I

I

13. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a playful “āp,” a busy “bē,” &c.]

mā,	pā,	bā,	mē,	bē,	pē,	mī,	bī,	pī,	ām,	āp,
may,	pay,	bay,	me,	be—bee,	pea,	my,	by—buy,	pie,	aim,	ape,
bēm,	bāb,	I mā,	I pā,	I bī,	I mōp,	mī āp,	mī pī,			
beam,	babe,	I may,	I pay,	I buy,	I mope,	my ape,	my pie,			
mī mā,	mī pā,	pā mē,	I pā pā,	mā mā bī,	ō mī!					
my ma,	my pa,	pay me,	I pay pa,	ma may buy,	o my!					
I ō pā,	ā mē!	pā mā pā,	mī mā mā pā mē,	bī bī!						
I owe pa,	ah me!	pa may pay,	my ma may pay me,	bye bye!						

SECTION IV.

14. For the next letter the point of the tongue is raised towards the upper gum, without touching it, but so close to it that the tongue vibrates as the voice passes between its tip and the gum. This sound is not heard before any consonant, but only before a vowel.

r

r(ay)

15. The next letter represents a soft semi-vowel sound of r, without any vibration of the tongue. This is the sound of r before a consonant, or at the end of a word.

r

(a)r(m), (ai)r

[Note that the vibrated r is heard at the end of a word when the next word begins with a vowel, or with r; as in: “for ever,” “her own,” “pair off,” “more rapid,” &c.]

16. In pronouncing the next letter—distinguished by two dots over it—the front cavity of the mouth is larger than for *ä*. The sound is therefore broader. German *ä* has the same quality as this vowel.

ä

a(ir)

17. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a strong “rop,” a black “bär,” &c.]

rô,	ro,	ru,	rum,	rob,	rop,	rep,	rip,	âi,	mâi,	bâi,
law,	roo—row,	ruo,	room,	robe,	rope,	reap,	ripe,	are,	mar,	bar,
ei,	erak,	mer,	ber,	per,	pi,	mpi,	âi,	mâi,	bâi,	
ear,	carache,	mere,	beer—bier,	peer—pier,	ire,	mire,	air,	mare,	bare—bear,	
	pâi,	râi,	rei,	brum,	brâ,	brjb,	prjm,	prâi,		
	pare—pair	pear,	rare,	rear,	broom,	bray,	bribe,	prime,	prayer,	

SECTION V.

18. For the next letter the edge of the tongue is applied closely to the upper gum, so as to stop the breath, while the voice is sounded through the nose.

n

(ow)n

19. The next letter requires the tongue to be in the same position as for *n*. No sound passes through the nose, but an abrupt murmur is made in the throat while the tongue is on the gum. A gentle puff is heard on the separation of the organs.

d

(ai)d

20. For the next letter the tongue is silently placed in the same position as for *n* and *d*. The letter has no sound except a gentle puff on the separation of the tongue from the gum.

t

(ea)t

21. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: “rôt” iron, a “tē”-party, a “büt”-maker, &c.]

nô,	no,	ne,	ni,	nâ,	dô,	dô,	dū,	dā,	dj,
gnaw,	no—know,	knee,	nigh,	nay—neigh,	daw,	doo—dough,	do,	day,	die—dye,
tô,	tū	tē,	tj,	pôn,	bôt,	bôt,	büt,	môt,	müt,
too—tow,	too—two,	tea,	tle,	pawn,	bought,	boat,	boot,	mote,	moot,

rôt,	rôt,	rūt,	rōd,	rūd,	nāi,	nēi,	dāi,	dēi,
wrought,	rote—wrote,	root,	road,	rude—rood,	ne'er,	near,	dare,	dear—deer,
dī,	tāi,	tēi,	tī,	tāi,	pāi,	dāi,		
dire,	tare—tear,	tear,	tire,	tar,	part,	dart.		

SECTION VI.

22. The sound of the next letter is formed by closing the back of the tongue on the back-palate, so as to stop the breath, while the voice passes through the nose.

ŋ (si)ng

23. The tongue takes the same position for the next letter as for ŋ. No sound passes through the nose, but an abrupt murmur is made in the throat while the tongue is on the palate. A gentle puff is heard on the separation of the organs.

g (do)g

24. For the next letter the tongue is silently placed in the same position as for ŋ and g. The letter has no sound except a gentle puff on the separation of the organs.

k (see)k

25. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a "kām" day, a good "gām," a long "tōk," &c.]

gād,	gīd,	gōd,	gāt,	gām,	grēd,	grēt,	grēn,	grāt,
guard,	guide,	goad,	gate,	game,	greed,	greet,	green,	grate—great,
grā,	grōn,	krāg,	rōg,	brōg,	kāid,	kāit,	kōl,	kōld,
grey,	groan—grown,	craig,	rogue,	brogue,	card,	cart,	call,	called,
kōt,	kīnd,	kīt,	kōk,	kān,	kān,	kāip,	kām,	kēp,
caught,	kind,	kite,	coke,	cane,	care,	carp,	calm,	keep,
kōt,	kōm,	kōd,	kōn,	krēd,	krō,	krū,	krj,	krup,
coat,	comb,	code,	cone,	creed,	crow,	crew,	cry,	croup,
krūd,	māk,	bāk,	tāk,	ēk,	krēk,	bēk,	mēk,	ōk,
crude,	make,	bake,	take,	eke,	creek,	beak,	meek,	oak,
brōk,	tōk,	bōk,	dāik,	pāik,	bāik,	māik,	brāk.	
broke,	talk,	balk,	dark,	park,	bark,	mark,	brake—break.	

SECTION VII.

26. The next letter represents the sound of a gentle breathing. It is heard only before a vowel.

h h(c)

27. For the next letter the breath is softly hissed out between the surface of the raised point of the tongue and the upper gum.

s

(ga)s

28. The next letter requires the tongue to be placed in exactly the same position as for s, but instead of mere breath—a stream of voice passes over the tongue, with a buzzing effect.

z

(buz)z

29. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a “strô” hat, a proud “böst,” a rich “prjz.”]

hâ.	hârt.	hârk.	hârp.	hârd.	hârm.	hârk.	hō!		
hav!	hart -heart,	burk,	harp,	hard,	harm,	hawk,	ho!—hoe		
hōp.	hōm.	hup.	hu.	hum.	he.	hep.	hēr.	hā.	bāt,
hep.	home,	hoop—whoop,	who,	whom,	he,	heap,	hear,	hay,	hate,
hâr.	hî.	hînd.	behînd.	hîr.	hîd.	hîr.	sô.	sô.	
hair	hary,	hie—high,	hind,	behind,	hire,	hide,	height,	saw,	so—sow—sew
sun.	sup.	sōp.	se	sem.	sā.	sām.	pōst.	bōst.	
soon,	soop,	soap,	see—sea,	seem—seam,	say,	same,	post,	boast,	
mōst.	gōst.	nîs.	nîs.	spîs.	prîs.	pîrs.	skî.	skōp.	skrēm.
most,	ghost,	nice,	rice,	spice,	price,	perce,	sky,	scope,	scream,
strem.	stân.	strû.	strân.	strô.	strîd.	snō.	snîp.		
stream,	stare—stair,	strew,	strain,	straw,	stride,	snow,	snipe,		
spek.	spâr.	spâs.	ēz.	jz.	ōz.	ūz.	hâz.	hūz.	ārz.
speak,	spare,	space;	ease,	eyes,	owes,	ooze,	haze,	whose,	airs—heirs,
hârz.	stârz.	âmz.	kôz.	bêkô'z.	gâz.	gîz.	sîz.	tîz.	
hars—hairs,	stars,	alms,	cause,	because,	gaze,	guise,	size,	ties,	
dîz.	hîz.	pîz.	prîz.	rîz.	krîz.	brêz.	bêz.		
dyes—dies,	buys,	pîes,	pries—prize,	rise,	cries,	breeze,	bees,		
		pērz.	pārz.						
		peers—piers,	paes—pairs—pears,						

SECTION VIII.

30. The sound of the next letter is formed by raising the centre of the lower lip against the edge of the upper teeth and emitting breath through the chinks between the lip and the teeth.

f

(loa)f

31. The next letter requires exactly the same position of the lip as for f, but with emission of voice instead of mere breath.

v

(sa)v(c)

32. In pronouncing the next letter the lips are approximated, as in forming the vowel ū. The difference between ū and w is that the lips gently *compress* the aperture of ū to form w.

w

w(e)

33. The next letter represents the same position and action of the lips as for w, but with emission of breath instead of voice. The sound of this letter has been erroneously supposed to be a compound of h and w.

y

wh(y)

34. Exercise on the foregoing four letters. [Introduce the words in phrases or sentences, such as: a new “fāz,” a sad “nāv,” much in “vōg,” &c.]

fô,	fō,	fôn,	fān,	fāt,	fād,	fāɹ,	fās,	fāz,
faugh,	foe,	fawn,	fane—fain—feign,	fate,	fade,	fare—fair,	face,	phase,
fēt,	fēd,	fēɹ,	fēst,	nɪf,	rɪf,	fɪf,	fɪn,	dēfɪn,
feet—feat,	feed—fee'd,	fear,	feast,	knife,	riŋe,	fife,	fine,	define,
roof,								
fāɹ,	fāɹm,	vān,	vɪn,	vōg,	dēvɪz,	kāv,	krāv,	
far,	farin,	vane—vain—vein,	vine,	vogue,	devise,	cave,	crave,	
gāv,	grāv,	nāv,	sāv,	pāv,	brāv,	rɪv,	fɪv,	kōv,
gave,	grave,	knave—nave,	save,	pave,	brave,	rive,	five,	cove,
grōv,	rōv,	stōv,	grūv,	mūv;	wōɹ,	wōk,	wā,	wēk,
grove,	rove,	stove,	groove,	move;	war,	walk,	way,	week—weak,
wɪd,	wɪn,	wɪz,	wɪp,	wɪf,	wɪvz,	wōk,	wōz,	wōv,
wide,	wine,	wise,	wipe,	wife,	wives,	woke,	woes,	wove,
	wūd,	wūf;	yēz,	yēt,	yäɹ,	yɪt,	yɪn.	
	wooded,	woof;	wheeze,	wheat,	where,	white,	whine.	

SECTION IX.

35. The next letter represents a hissing sound formed farther back in the mouth and consequently with larger breath-aperture than for s. The hiss is modified by the raised middle, as well as the forepart, of the tongue. The sound is expressive of hushing.

ʃ

(hu)sh!

36. The next letter represents the same position of the tongue as for ʃ, but with voice instead of mere breath passing over the tongue.

ʒ

(rou)ge

37. The next letter denotes a lispingsound formed by the tip of the tongue lightly touching the inner edges of the front teeth, while the breath escapes through the chinks between the tongue and the teeth.

ʈ

th(in)

38. The same position of the tongue as for ʈ yields the sound of the next letter when a stream of voice, instead of mere breath, passes between the tongue and the teeth. This sound bears the same relation to ʈ that d does to t.

ḍ

th(en)

39. Exercise on the foregoing four letters. Introduce the words in phrases or sentences, such as: an old "sāz," a bad "tēṭ," a sharp "sqḍ." &c.

ṣō,	ṣāz,	ṣē,	ṣḥ,	ṣō,	ṣū,	ṣārk,	ṣū,	ṣāk,	ṣēt,
pslaw,	chais,	sh,	shy,	show-shew,	shoe,	shark,	share,	shake,	sheet,
ṣūt,	ṣād,	ṣm,	ṣrū,	ṣrṣ,	ṣāp,	ṣārp,	ṣām,	ṣāv ;	rūṭ,
shoot,	shade,	shme,	shrow,	shrive,	shape,	sharp,	shame,	shave ;	rouge,
ṭān,	ṭrōn,	ṭēf,	ṭēvz,	ṭrṣ,	skāṭ,	tēṭ,	tūṭ,	rāṭ,	
thane,	throne-thrown,	thief,	thieves,	thrive,	skaitḥ,	teeth,	tooth,	wraith,	
rēṭ,	rūṭ,	sūṭ,	ṣēṭ,	bōṭ,	fāṭ ;	ḍē,	ḍā,	ḍḥ,	ḍm,
wraith,	ruth,	sooth,	sheath,	both,	faith ;	thee,	they,	thy,	thine,
ḍōz,	ḍān,	ḍāv,	tēḍ,	ṭḍ,	sēḍ,	sqḍ,	sūḍ,	bāḍ,	
those,	there-their,	they've,	teeth,	tithe,	seethe,	scythe,	soothe,	bathe,	
rēḍz.									
wreathis									

SECTION X.

40. In pronouncing the next letter the point of the tongue is placed on the upper gum, and the voice flows, with a pure vowel-like quality, over the sides of the tongue.

l

(ee)l

41. For the next letter the tongue takes the same high arched position as for ē. The difference between ē and y is that the tongue gently *compresses* the aperture of ē to form y.

y

y(ou)

42. The next letter represents the same position and action of the tongue as for y, but with emission of breath instead of voice.

This consonant is used only before the vowel ū. German ch in ich has the sound of this letter.

q

h(ue)

43. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a loud "kôl," a wooded "nôl," a "qûn" log, &c.]

lô, lō, lē, lā, l, lū, lāk, lēk, lk, lēg, lāt,
law, lo—low, lea, lay, lie, loo, lake, leek—leak, like, league, late,
lht, lād, lēd, lōd, lān, lēn, lln, lōn, lēl,
light, lade—laid, lead, load, lane—lain, lean, line, lone—loan, leal,
lāi, lli, lūz, lēs, lōt, lād, lld, lōd, lēp, lūp, lām,
lair, lyre, lose, leash, loath, lathe, lithe, loathe, leap, loop, lame,
lhm, lōm, lūm, lēf, lf, lōf, lēv, lās, lēs, lūs, lāk,
lime, loam, loom, leaf, life, loaf, leave, lace, lease, loose, lark,
lād, lāf; ôl, kôl, gôl, āl, ēl, pl, kēl, kōld, kûl,
lard, laugh; all, call, gall, ale—ail, cel, isle, keel, cold, cool,
gāl, gl, gōld, yēld, tāl, tl, tōld, tūl, dāl, dēl,
gale, guile, gold, yield, tale—tail, tile, told, tool, dale, deal,
nēl, nōl, rāl, rēl, rōl, rūl, sāl, sēl, sōl, snāl,
kneel, knoll, rail, reel, roll, rule, sale—sail, seal, sole—soul, snail,
snāl, zēl, šōl, šōl, pēl, pl, pōl, pūl, bāl,
snarl, zeal, shoal, shawl, peal—peel, pile, pole—poll, pool, bale—bail,
bōl, māl, mēl, mpl, mōl, fāl, fēl, fl, fōl, fūl,
bowl, male—mail, meal, mile, mole, fail, feel, file, foal, fool,
vāl, vēl, vl, wāl, wl; wāl, wēl, wl; yōn, yōl,
vale—veil, veal, vile, wail, wile; whale, wheel, while; yawn, yawl,
yām, yād, yē, yēld, yē, yōk, yū, yūtl, yūz,
yarn, yard, ye, yield, year, yoke—yolk, you, youth, use,
rēbyū¹k, fyūg, rēpyū¹t, nyū, dyū, kyū, rēnyū¹, syū,
rebuke, fugue, repate, new, dew—dew, cue, renew, sue,
tyūz, fyū, myū, myūt, rēfyū¹t, dēpyū¹t, fyūd, tyūn,
thews, few, new, mute, refute, depate, feud, tune,
qū, qūd, qūn, qūz.
hue—hew, hewed, hewn, hues—hews.

SECTION XI.

44. The next letter requires the tongue to change its position during the utterance of the sound. From the commencing shut position of t, it opens a passage for the breath through the "hushing" position of s. The letter is therefore equivalent to ts.

ç

(ca)ch

45. The action of the tongue for the next letter is in all respects the same as for *ç*, but it is accompanied by the sound of the voice, instead of mere breath. The letter is therefore equivalent to *dz*.

j

j(ay)

46. Exercise on the foregoing two letters. [Introduce the words in phrases or sentences, such as : a piece of "çēz," a fine "brōç," a good "jōk." &c.]

āçq,	çç,	kōç,	teç,	peç,	preç,	pōç,	bēç,	blēç,
arch,	each,	coach,	teach,	peach,	preach,	poach,	beech—beach,	bleach,
brōç,	lāç,	māç,	stāç,	çārt,	çārd,	çārm,	çārtj,	
broach	brooch,	larch,	march,	starch,	chart,	charred,	charm,	charge,
çān,	çār,	çās,	çāf,	çek,	çet,	çēr,	çēz,	çēp,
chain,	chair,	chase,	chafe,	check,	cheat,	cheer,	cheese,	cheap,
çp,	çpm,	çpn,	çok,	çū,	çūz,	çūd ;	āj,	kāj,
clade,	clume,	chine,	choke,	chew,	chews—choose,	chewed ;	age,	cage,
gāj,	stāj,	rāj,	sāj,	çanj,	pāj,	wāj,	lēj,	sēj,
gauge,	stage,	rage,	sage,	change,	page,	wage,	liege,	siege,
jō,	jār,	jer,	jad,	jan,	jāl,	jīb,	jīvz ;	jōk,
jaw,	jar,	jeer,	jade,	jean—jane,	jail,	gibe,	gyves ;	jōlt,
								jōl,
								jowl,
			jū,	jūt,	jum,	jūs,	jüz.	
			jew,	jute,	june,	juice,	jews.	

SECTION XII.

47. The dotted letter *â* denotes a quality of sound resembling *â*, but not so long or so definite in formation.

â

a(sk)

48. The dotted *ê* denotes the sound of *e* and *i*, in *her*, *sir*, *term*, *firm*. This vowel is always associated with the soft sound of *r* (*ç*). The letter *ç* itself has the quality of *ēr* at the end of a word ; as in *war* (*wōç*), *far* (*fār*), *near* (*nēr*).

ê

err

49. The dotted *ô* denotes a quality of sound resembling *ô*, but not so long or so definite in formation. This vowel is heard instead of *o* before *r* (*ç*) ; as in *more* (*mōç*), *four* (*fōç*) ; and also in unaccented syllables, as in *obey* (*ôbāç*), *halo* (*hālôç*).

ô

ore

50. The dotted ù denotes a quality of sound resembling ū, but not so long or so definite in formation. This vowel occurs instead of ū before r (r), as in poor (pūr), sure (sūr); and also when the vowel is short, as in put (pūt), pull (pūl). The difference between ū and ù, in quality as well as in length, will be perceived by pronouncing in contrast the words food and good (fūd, gūd); boot and foot (būt, fūt); pool and poor (pūl, pūr).

ù

poor, pull

51. Exercise on the foregoing four letters.

ask,	kask,	task,	last,	mast,	past,	fast,	vast,	pās,
ask,	cask,	task,	last,	mast,	past,	fast,	vast,	pass,
lāt,	pāt,	bāt,	lāqz,	pāqz,	bāqz;	ēr,	hēr,	sēr,
lath,	path,	bath,	laths,	paths,	baths;	err,	her,	sir,
fēr,	dēt,	flēt,	šēt,	skēt,	pēt,	vétyū,	gēd,	hēd,
fir,	dirt,	flirt,	shirt,	skirt,	pert,	virtue,	gird,	herd,
stēd,	tēd,	bēd,	dēk,	šēk,	jēk,	mēk,	lēm,	yēm,
stirred,	third,	bird,	dirk,	shirk,	jerk,	mirk,	learn,	yearn,
gēr,	pēr,	wēr,	wēr,	hēs,	tēs,	vēs,	fēr,	gēr,
girl,	pearl,	whirl,	whirl,	hearse,	terse,	verse,	firs,	girth,
ēr,	dēr,	bēr,	mēr,	sēr,	pēr,	bēr,	smēr,	
earth,	dearth,	birth--berth,	mirth,	search,	perch,	birch,	smirch,	
sēr,	qēr,	kēr,	hēr,	vēr,	jēm,	spēm,	fēm,	
serge,	chirp,	kerb,	herb,	verb,	germ,	sperm,	firm,	
skwēm,	nēr,	sēr;	ōr,	kōr,	gōr,	tōr,	dōr,	
squirm,	nerve,	serve;	oar--o'er--ore,	core--corps,	gore,	fore,	door,	
lōr,	rōr,	sōr,	šōr,	qōr,	pōr,	bōr,	mōr,	fōr,
lore,	roar,	soar--sore,	shore,	chore,	pore--pour,	bore--boar,	more,	fore--four,
wōr,	skōr,	stōr,	snōr,	swōr,	pōrk,	pōrt,	kōrt,	gōrd,
wore,	score,	store,	snore,	swore,	pork,	port,	court,	gored--gourd,
tōrd,	rōrd,	sōrd,	bōrd,	fōrd,	tōrn,	bōrn,	mōrn,	
toward,	roared,	scared--sword,	bored--board,	ford,	torn,	borne--bourn,	mourn,	
wōrn,	kōrs,	hōrs,	sōrs,	fōrs,	dōrz,	rōrz,	sōrz,	
worn,	coarse--course,	hoarse,	source,	force,	doors,	pours,	soars--sore,	
šōrz,	qōrz,	pōrz,	bōrz,	ōl-fōrz,	fōrt,	pōrt,		
shores,	chores,	pores--pours,	bores--boars,	all-fours,	fourth,	porch,		
fōrj;	kyūr,	yūr,	tūr,	lūr (or) lyūr,	pūr,	pyūr,		
forge;	cure,	your--ewer,	tour,	lure,	poor,	pure,		
būr,	kyūrd,	būrs,	kyūrz,	tūrz,	būrz,	mūrz,	āzūr,	
boor,	cured,	boarse,	cures,	toors,	boors,	moors,	azure,	
lēzūr,	sēzūr;	hūk,	kūk,	tūk,	nūk,	hūk,	rūk,	šūk,
leisure,	seizure;	hook,	cook,	took,	nook,	look,	rook,	shook,
būk,	pūt,	fūt,	kūd,	gūd,	hūd,	stūd,	wūd,	fūl,
book,	put,	foot,	could,	good,	hood,	stood,	wood--would,	full,

wül,	püs,	büçer;	äüt,	äür,	äül,	äüns,	häu,	näu,
wood,	pass,	butcher;	out,	our,	owl,	ounce,	how,	now,
vün,	mäüt,	säüt,	mäüdz,	päüder.				
vow,	month,	south,	months,	powder.				

SECTION XIII.

52. The plain letters—*a, e, i, o, u*—have the same sounds in World-English as, in their most usual pronunciation, in Literary English: thus:

a, as in	at,	ad,	an,	az,	am,
	at,	add,	an,	as,	am,
e, "	eg,	el,	eq,	ej,	
	egg,	ell,	etch,	edge,	
i, "	it,	in,	il,	iz,	if,
	it,	in,	ill,	is,	if,
o, "	od,	on,	or,	of,	ov,
	odd,	on,	or,	off,	of,
u, "	up,	us,			
	up,	us,			

53. Exercise on the foregoing five letters:

am,	an,	aş,	at,	az,	akt,	apt,	adz,	album,	arid,	aks,
am,	an,	ash,	at,	as,	act,	apt,	adze,	album,	arid,	axe,
aksis,	balköni,	band,	kavalri,	flag,	galaksi,	galéri,				
axis,	balcony,	band,	cavalry,	flag,	galaxy,	gallery,				
hara p,	pajent,	paşun,	patent,	plad,	raléri,	statyü,				
haragüce,	pageant,	passion,	patent,	plaid,	railery,	statue,				
valyü,	waft,	waks;	eni,	efe ^{kt} ,	ekse ⁿ trik,	ekse ^{pt} ,				
value,	waft,	wax;	any,	effect,	eccentric,	except,				
egze kyütör,	esens,	frend,	ges,	hed,	helt,	hefêr,	jelus,			
executor,	essence,	friend,	guess,	head,	health,	heifer,	jealous,			
lejend,	men,	meni,	lepârd,	plezür,	rejiment,	sed,	sez,			
legend,	men,	many,	leopard,	pleasure,	regiment,	said,	says,			
welt,	zenit;	if,	il,	in,	iz,	it,	iç,	ingland,	abi's,	bizi,
wealth,	zenith;	if,	ill,	in,	is,	it,	itch,	England,	abyss,	busy,
bild,	biznes,	kotij,	fofit,	giv,	gilt,	him,	finger,			
build,	business,	cottage,	forfeit,	give,	guilt—gilt,	hymn—him,	finger,			
siper,	mugki,	marij,	minityür,	orinj,	plägi,	sêvil,				
singer,	monkey,	marriage,	miniature,	orange,	plague,	servile,				
sêvis,	siv,	spirit,	valiz,	vestij,	wimen,	vinyârd;	od,			
service,	serve,	spirit,	vallies,	vestige,	women,	vineyard;	odd,			
of,	oks,	on,	of,	ofn,	bond,	kof,	kolifläür,	ekstro ^d inâri,		
off,	ox,	on,	of,	often,	bond,	cough,	cauliflower,	extraordinary,		
forin,	grot,	hok,	lodnum,	lorel,	nolij,	oliv,	ordêr,			
foreign,	groat,	hough,	laudanum,	laurel,	knowledge,	olive,	order,			

prompt,	provost,	kwodrant,	kwolif,	kworel,	kwoş,	swon,
prompt,	provost,	quadrant,	qualify,	quarrel,	quash,	swan,
skwodrun,	soverin,	won,	wont,	woş,	wosp,	woz,
squadron,	sovereign,	wan,	want,	wash,	wasp,	was,
up,	us,	ugli,	upkl,	blud,	burò,	brudêr,
up,	us,	ugly,	uncle,	blood,	borough—burrow,	brother,
dun,	dujun,	gorjus,	jênus,	jênius,	jelus,	kupl,
done—dun,	dudgeon,	gorgeous,	genus,	genius,	jealous,	couple,
kôşus,	luşus,	luksyûri,	luv,	num,	kwestyun,	sutl,
cautious,	luscious,	luxury,	love,	none—nun,	question,	subtle,
turò,	tuf,	wun,	wuri,	wuik,	wuid,	wurld,
thorough,	tough,	one—won,	worry,	work,	word,	world,
			wurıs,	wurı,	yup,	
			worse,	worth,	young,	

54. Unaccented a—including the article a—has an “obscure,” indefinite quality, which the student will give with native effect if he pronounce the letter with merely a “careless approximation” to its ordinary sound.

55. Examples of unaccented a :

adre ¹ s,	ado ¹ pt,	akro ¹ s,	age ¹ n,	ate ¹ nd,	ano ¹ i,	amá ¹ unt,
address,	adopt,	across,	again,	attend,	annoy,	amount,
alo ¹ n,	alo ¹ t,	ar ¹ z,	ará ¹ und,	asi ¹ st,	as ¹ d,	aşó ¹ ı,
alone,	allot,	arise,	around,	assist,	aside,	ashore,
açê ¹ v,	ajâ ¹ ı,	apê ¹ l,	apâ ¹ ıt,	abu ¹ v,	amu ¹ g,	afâ ¹ r,
achieve,	ajar,	appeal,	apart,	above,	among,	affair,
avo ¹ id,	awô ¹ ıd,	awy ¹ l,	karê ¹ ı,	kanj ¹ n,	kanû ¹ ,	kaşê ¹ ı,
avoid,	award,	awhile,	career,	canine,	canoe,	cashier,
kajô ¹ l,	kaprê ¹ s,	tabû ¹ ,	dragû ¹ n,	lagû ¹ n,	ragû ¹ ,	marê ¹ n,
cajole,	caprice,	taboo,	dragoon,	lagoon,	ragout,	marine,
parâ ¹ d,	pagô ¹ da,	platû ¹ n,	babûn,	majo ¹ riti,	fana ¹ tik,	
parade,	pagoda,	platoon,	baboon,	majority,	fanatic,	
falâ ¹ şus,	fasê ¹ şus,	fami ¹ lyarı,	vani ¹ la,	vakyû ¹ iti,	varjê ¹ ti,	
fallacious,	facetious,	familiar,	vanilla,	vacuity,	variety,	

Alternative form for ê.

56. The sound of ê being of very frequent occurrence, and the writing of dots with the pen inconvenient, an undotted e, *inverted*, (ə) may be used, ad libitum, as an alternative form for ê. The dotted letter is employed throughout this book ;—but ê or ə may be written indifferently for the same sound. Thus :

fêr or fər,	mêr or mər,	yêr or yər.
fir,	myrrh,	whir.

READINGS IN WORLD-ENGLISH.

[Accent is always on the first syllable unless otherwise expressed.

The accent-mark is placed after the accented vowel.

Capitals are not used in these illustrations.]

SHORT READINGS FROM OLD AUTHORS.

I. *Active Goodness*.—meni men mista'k di luv for di praktis
Many men mistake the love for the practice
ov vértiyû: and âr not sô muç gûd men az mēvîlî di frendz ov
of virtue; and are not so much good men as merely the friends of
gûdness.
goodness.

II. *Advice*.—ârt dâû pûr? sô dîse¹lf aktiv and indu¹strius,
Art thou poor? Show thyself active and industrious,
pēsabl and kontēnted. ârt dâû welçî? sô dîse¹lf bēne¹fi-
peaceable and contented. Art thou wealthy? Show thyself bene-
sent and çaritabl, kondēse¹ndîg and qûmā¹n.
cent and charitable, condescending and humane.

III. *Articulation*.—kore¹kt ârtikyûlâ¹ şun iz di mōst impo¹l-
Correct articulation is the most impor-
tant eksēisiz ov di vois and ov di organz ov spēç. in just
tant exercise of the voice and of the organs of speech. In just
ârtikyûlâ şun di wûrdz âr not tû bē hurid ōvēr, nor prēs¹pitâted
articulation the words are not to be hurried over, nor precipitated
silabl ōvēr silabl: nor, az it wēr, melted tûge¹der intû a mas ov
syllable over syllable; nor, as it were, melted together into a mass of
konfyû zun: dâ şûd bē nēçer abri jd nor prôlo¹gd, nor fōrst and
confusion; they should be neither abridged nor prolonged, nor forced and
shot from di mâûţ: dâ şûd not bē trâld, nor drôld, nor let tû
shot from the mouth; they should not be trailed, nor drawled, nor let to
slip âût kârlesli, sô az tû drop unfi¹nişt: nō, dâ âr tû bē dēli¹v-
slip out carelessly, so as to drop unfinished; no, they are to be deliv-
ērd from di mâûţ, az byûtifûl koinz nyûli işûd from di mint,
erud from the mouth, as beautiful coins newly issued from the mint,
dēpli and akyûrâtli impre st, pēfektli finişt, nētli struk bî di
deeply and accurately impressed, perfectly finished, neatly struck by the
propēr organz, disti pkt, şârp, in dyû suksē¹şun, and ov dyû wât.
proper organs, distinct, sharp, in due succession, and of due weight.

—Austin.

IV. *Charity*.—çariti iz di sām wiç bēne¹vōlens ōr luv. it
Charity is the same with benevolence or love. It

iz not propèali a singl vèrtyù; but a dispòzi¹sun rēzj¹diŋ in dī
 is not properly a single virtue; but a disposition residing in the
 hānt, az a fāuntin wens ôl dī vèrtyùz ov bēni¹gniti, kandur, for-
 heart, as a fountain whence all the virtues of benignity, candour, for-
 bārans, jenéro¹siti, kompa¹sun, and libéra¹liti, flō, az sō meni nā-
 tiv strēmz. from jenéral gūdwi¹l tū ôl, it ekste¹ndz its influēns
 tive streams. From general goodwill to all, it extends its influence
 pārti¹kyulārlī tū dōz wiđ hām wē stand in nērest kone¹kšun.
 particularly to those with whom we stand in nearest connection,
 from dī kuntri or komyū¹niti tū wiç wē bēlo¹p it dēse¹ndz tū dī
 From the country or community to which we belong it descends to the
 smōler asōšiā¹sunz ov nāburhūd, rēlā¹sunz, and frendz; and
 smaller associations of neighborhood, relations, and friends; and
 spredz itse¹lf òvēr dī hōl sēinkl ov sōšal and dōme¹stik lf.
 spreads itself over the whole circle of social and domestic life,
 çariti iz dī kumfortēr ov dī affli¹kted, dī prôte¹ktor ov dī opre¹st,
 Charity is the comforter of the afflicted, the protector of the oppressed,
 dī rekonslēr ov difērensiz, dī intēse¹sor for ofēndērz. it iz
 the reconciler of differences, the intercessor for offenders. It is
 fātfulnes in dī frend, publik spirit in dī majistrāt, ekwiti and pā-
 faithfulness in the friend, public spirit in the magistrate, equity and pa-
 şens in dī juđ. in părents it iz kār and atē¹nşun; in çildren it
 tience in the judge. In parents it is care and attention; in children it
 iz revērens and submi¹şun. in a wurd it iz dī sōl ov sōšal
 is reverence and submission. In a word it is the soul of social
 lf, dī moral sun çat enlī¹vnz and çērz dī abō¹dz and dī komyū¹-
 life, the moral sun that enlivens and cheers the abodes and the commu-
 nitiz ov men.
 nities of men.

—Addison.

V. Defence of Frugality. — an eminent frenç stātsman

An eminent French statesman

ôlwāz rētā¹nd at hiz tābl, in hiz mōst prospērus dāz, dī sām
 always retained at his table, in his most prosperous days, the same
 frūga¹liti tū wiç hē had bin aku¹stumd in çali lf. hē woz
 frugality to which he had been accustomed in early life. He was
 frēkwentli rēprō¹çt bī dī kōtyērz for dīs simpli¹siti; but hē
 frequently reproached by the courtiers for this simplicity; but he
 yūzd tū rēplī¹ tū dem in dī wurdz ov an ānşent filo¹sōfēr: “if
 used to reply to them in the words of an ancient philosopher: “if
 dī gēsts ār men ov sens, çēr iz sūfi¹şent for dem; if dā ār not,
 the guests are men of sense, there is sufficient for them; if they are not,
 I kan veri wel dispens wiđ çēr kumpani.”
 I can very well dispense with their company.”

VI. Education. — a qūman sōl, wiđā¹ūt edyūkē¹şun, iz lĥk

A human soul, without education, is like

mābl in dī kwori; yiq sōz mun ov its inhērent byūtiz untīl
 marble in the quarry; which shows none of its inherent beauties untīl
 dī skil ov dī poliṣēr fēgez ānt dī kuluriz. māks dī surfis ṣm,
 the skill of the polisher fetches out the colours, makes the surface shine,
 and diskv vērz evēri ornamental klāūd, spot, and vān, dāt runz
 and discovers every ornamental cloud, spot, and vein, that runs
 tū dī bodi ov it. edyūkāṣun, āftēr dī sām manēr, yen it
 through the body of it. Education, after the same manner, when it
 wurks upōn a nōbl mīnd, drōz ānt tū vyū evēri lātent vērtiū and
 works upon a noble mind, draws out to view every latent virtue and
 pērfē kṣum, wiq, wiḏā'ūt suq helps, ān nevēr ābl tū māk dēr
 perfection, which, without such helps, are never able to make their
 apērans. aristotl telz us dāt a statyū lz hid in a blok ov
 appearance. Aristotle tells us that a statue lies hid in a block of
 mābl, and dāt dī ānt ov dī statyūārī ōnli klērz awā' dī syūpē'r-
 marble, and that the art of the statuary only clears away the super-
 flūus matēr and remū'vz dī rubiṣ. dī figyūr iz in dī stōn,
 fluous matter and removes the rubbish. The figure is in the stone,
 and dī skulptor ōnli fīndz it. wot skulptyūr iz tū a blok ov
 and the sculptor only finds it. What sculpture is to a block of
 mābl, edyūkāṣun iz tū a yūman sōl. dī filo'sōfēr, dī sānt,
 marble, education is to a human soul. The philosopher, the saint,
 or dī hērō, dī wīz, dī gūd, or dī grāt man, verī ofn lz hid and
 or the hero, the wise, the good, or the great man, very often lies hid and
 konsēld in a pezant; and a propēr edyūkāṣun mēt hav dis-
 concealed in a peasant; and a proper education might have dis-
 intērd and brōt tū līt hiz nōbl kwolitiz.
 interred and brought to light his noble qualities.

—Addison.

VII. *Faith and Works.*—intele^ktyuāli wē mā konsē'v ov
 Intellectually we may conceive of
 fāt and wurks separātli, just az wē rekognīz in a kandl boṭ lz
 faith and works separately, just as we recognize in a candle both light
 and hēt; but pūt ānt dī kandl and boṭ ān gon. sō it iz wiḏ
 heat; but put out the candle and both are gone. So it is with
 fāt and wurks: wun rēmā'nz not wiḏā'ūt dī udēr.
 faith and works: one remains not without the other.

—Selden.

VIII. *Formation of Character.*—dī akṣunz ov ēq dā ān
 The actions of each day are
 wot form dī habits; and dī tāst and afē'kṣunz ān wot inflūens
 what form the habits; and the taste and affections are what influence
 dī ōpi nyunz; bōṭ kombīnd ān wot inseⁿsibli form dī karaktēr.
 the opinions; both combined are what insensibly form the character.

IX. *Fortunate Disappointments.*—hān meni hav had rēzn
 How many have had reason
 tū bē ṭankfūl for bēīṅ disapo^linted in dēsī'nz wiq dā ērnestli
 to be thankful for being disappointed in designs which they earnestly

puis^{yū}d, but wiç, if suks¹sfuli ako¹mplišt, qā hav afterwordz
pursued but which, if successfully accomplished, they have afterwards
sēn wūd hav okā¹zund qār rūin!
seen would have occasioned their ruin!

X. *Gentleness*.—trū jentlnes iz fāunded on a sens ov wot wē
True gentleness is founded on a sense of what we
ō tū qī komun nātūr ov wiç wē ōl sāi. it ar¹zez from
owe to the common nature of which we all share. It arises from
rēfle¹kşun on āūr ōn fālipz and wonts; and from just vyūz ov
reflection on our own failings and wants; and from just views of
qī kondi¹şun and qī dyūti ov man. it iz nātiv fēlip hīnd
the condition and the duty of man. It is native feeling heightened
and imprū¹vd bī prinsipl; wiç fēlz for evēri tīp qat iz qūman;
and improved by principle; which feels for every thing that is human;
and iz bakword and slō tū infli¹kt qī lēst wūd. it iz afabl
and is backward and slow to inflict the least wound. It is affable
in adre¹s, and mīld in dēmē¹nur; evē redi tū ōbli¹j, and wilip
in address, and mild in demeanour; ever ready to oblige, and willing
tū bē ōbli¹jd; brēdīp habi¹tyūal kīndnes tōrdz frendz, kurtisi tū
to be obliged; breathing habitual kindness towards friends, courtesy to
strānjērz, and log-sufēriḡ tū enimiz. it eksērsīzez ōtō¹rīti wiç
strangers, and long-suffering to enemies. It exercises authority with
moderā¹şun; admi¹nistērz rēprū¹f wiç tendēnes; konfē¹ız fāvuriz
moderation; administers reproof with tenderness; confers favours
wiç ēz and modesti. it iz unasyū¹mīg in ōpi¹nyun, and tem-
with ease and modesty. It is unassuming in opinion, and tem-
pērat in zēl. it kontē¹ndz not ēgēri¹l abā¹ūt trīflz; iz slō tū
perate in zeal. It contends not eagerly about trifles; is slow to
kontradi¹kt, and stil slōēr tū blām; but prompt tū alā¹ dise¹nşun
contradict, and still slower to blame; but prompt to allay dissension
and tū rēstō¹r pēs. it sēks tū plēz, rādēq đan tū şīn and dazl;
and to restore peace. It seeks to please, rather than to shine and dazzle;
and konsē¹lz wiç kār qat syūpērio¹rīti, ēdēr ov talents or ov rapk,
and conceals with care that superiority, either of talents or of rank,
wiç iz opre¹siv tū doz hū āi bēnē¹d it. it dēl¹ts abū¹v ōl
which is oppressive to those who are beneath it. It delights above all
tīpz tū alē¹viāt distre¹s; and, if it kanot drī qī fōlip tē, tū sūd
things to alleviate distress; and, if it cannot dry the falling tear, to soothe
at lēst qī grēviḡ hārt.
at least the grieving heart.

— Blair.

XI. *Habitual Associations*.—āūr ata¹qment tū evēri objekt
our attachment to every object
arā¹ūnd us inkresez in jenēral from qī lenḡ ov āūr akwā¹ntans
around us increases in general from the length of our acquaintance
wiç it: “I wūd not qūz,” sez a frenç filo¹sōfēr, “tū sē an ōld
with it: “I would not choose,” says a French philosopher, “to see an old

pōst pūld up wiđ wiç i had bin loŋ akwānted." a mīnd loŋ
 post pulled up with which I had been long acquainted." A mind long
 habi tyūnted tū a sētin set ov objekts, insensibli bēku'mz fond
 habituated to a certain set of objects, insensibly becomes fond
 ov sēip dem; vizits dem from habit, and pārts from dem wiđ
 of seeing them; visits them from habit, and parts from them with
 rēlu ktans; from hence proceeds the avarice of the old in evēri knd
 reluctance; from hence proceeds the avarice of the old in every kind
 ov poze'sun; dā luv dī wūld and ol dat it prōdyūsez; dā luv
 of possession; they love the world and all that it produces; they love
 hī and ol its advāntijiz; not bēkō'z it givz dem plezūr, but
 life and all its advantages; not because it gives them pleasure, but
 bēkō'z dā hav nōn it sō loŋ.
 because they have known it so long.

—Goldsmith.

XII. *Happiness Predominant.*—mīkst az dī prezent stāt iz,
 Mixed as the present state is,
 rēzn and rēlijun prōnā ūns, dat, jenērālī, if not ōlwāz, dār iz
 reason and religion pronounce, that, generally, if not always, there is
 mōi hapines dan mizēri, mōi plezūr dan pān in dī kondi'sun
 more happiness than misery, more pleasure than pain in the condition
 ov man.
 of man.

XIII. *Honouring Parents.*—"pridē, trim," kwot mi fādēr,
 "Frythee, Trim," quoth my father,
 "wyot dust dāu mēn bī onurīŋ dī fādēr and dī muđēr?"
 "what dost thou mean by honouring thy father and thy mother?"
 "alā ūip dem, an't plēz yūr onur, trē hāpns a dā āut ov mī
 "Allowing them, an't please your honour, three half-pence a day out of my
 pā, wen dā grō ōld." "and didst dāu dū dat, trim?" sed
 pay, when they grow old." "And didst thou do that, Trim?" said
 yorik. "he did, indēd." rēplhd mī upkl tōbi. "den,
 Yorick. "He did, indeed," replied my uncle Toby. "Then,
 trim," sed yorik, springīŋ āut ov hiz qār, and tākīŋ dī korpōral
 Trim," said Yorick, springing out of his chair, and taking the corporal
 bī dī hand, "dāu āut dī best komentātor on dat pārt ov dī
 by the hand, "thou art the best commentator on that part of the
 dekalog, and i onur dē mōi for it, korpōral trim, dan if dāu
 decalogue, and I honour thee more for it, Corporal Trim, than if thou
 hadst had a hand in dī talmud itse'lf."
 hadst had a hand in the Talmud itself."

—Sterne.

XIV. *How to Prosper.*—nevēr plā til yūr wūrk iz finīšt, and
 Never play till your work is finished, and
 nevēr spend muni until yū hav ērnd it. if yū hav but an āur'z
 never spend money until you have earned it. If you have but an hour's
 wūrk tū dū in a dā, dū it dī fērst tīp and in an āur: yū wil den
 work to do in a day, do it the first thing and in an hour: you will then

plā wiđ inkrē¹st plezūra. form đi habit ov dūig evēri ɥig in
play with increased pleasure. Form the habit of doing every thing in
tīm, and đi meɥud wil sūn bēku¹m ēzi. tú đis, ôl men hú hav
time, and the method will soon become easy. To this, all men who have
rizn from povēti tū welɥ mǎnli ô đāy prosper¹riti.
risen from poverty to wealth mainly owe their prosperity.

XV. *Inconsistent Behaviour.*—iz it not strānj đat sum pēr-
Is it not strange that some per-
sunz sūd bē sō delikāt az not tú bār a disagrē¹abl piktyūr in đi
sons should be so delicate as not to bear a disagreeable picture in the
háus, and yet, bj đāy bēhā¹vyr, fōrs evēri fās đā sē abā¹út đem
house, and yet, by their behaviour, force every face they see about them
tú wār đi glūm ov unē¹zines and diskontent?
to wear the gloom of uneasiness and discontent?

XVI. *Influence of Associates.*—đat đi tempēr, đi sentiments,
That the temper, the sentiments,
đi mōra¹liti, and, in jenēral, đi hōl kondukt and karaktēr ov men
the morality, and, in general, the whole conduct and character of men
ar influēnst bj đi egzā¹mpl and dispōzi¹šun ov đi pērsunz wiđ
are influenced by the example and disposition of the persons with
hūm đa asō¹šiāt, iz a rēfle¹kšun wič haz loɥ sins pást intū a pro-
whom they associate is a reflection which has long since passed into a pro-
vērɔ, and bin rankt amug đi standig maksimz ov yūman wiz-
dom, in ôl ājiz ov đi wūld.
dom, in all ages of the world.

XVII. *Knowledge and Feeling.*—moral and rēli¹jus instru¹k-
Moral and religious instruc-
šun dērj¹vz its efikisi, not sō muč from yot men āi tōt tú nō,
tion derives its efficacy, not so much from what men are taught to know,
az from yot đā āi brōt tú fēl.
as from what they are brought to feel.

XVIII. *Life Checkered.*—man, ôlwāz prospērūs, wūd bē
Man, always prosperous, would be
gidi and insōlent; ôlwāz afflikted wūd bē sulen or dispo¹ndent.
giddy and insolent; always afflicted would be sullen or despondent.
hōps and fērz, joi and soró, āi, đētfōr, sō blēnded in hiz hɥ, az
Hopes and fears, joy and sorrow, are, therefore, so blended in his life, as
bōɥ tú giv rūm fōr wūldli pursyū¹ts, and tú rēkō¹l, from tīm tú
both to give room for worldly pursuits, and to recall, from time to
tīm, đi admōni¹šunz ov konšens.
time, the admonitions of conscience.

XIX. *Light and Shade.*—čariti, hɥ đi sun, brɥtnz evēri ob-
Charity, like the sun, brightens every ob-

jekt on wiç it şıuz : a sensò rıus dispòzi¹şum kâsts evêri karaktêr
 jekt on which it shines : a consontous disposition casts every character
 intû dî dâkest şad it wil bâr.
 into the darkest shade it will bear.

XX. *Mutual Help.*—tû nâburiz, wum blnd and dî uçêr lām,
 Two neighbors, one blind and the other lame,
 wêr kold tû a plâs at a distans. yot woz tû bî dun? dî
 were cold to a place at a distance. What was to be done? The
 blnd man kûd not sê, and dî lām man kûd not wôk ; but çâ
 blind man could not see, and the lame man could not walk ; but they
 manîjd tû help eç uçêr. dî blnd man gâv hiz legz, and dî
 manag'd to help each other. The blind man gave his legs, and the
 lām man gay hiz p, and in çis manêr dî blnd man karid dî lām
 lame man gave his p, and in this manner the blind man carried the lame
 wum tû çâr destinâ şum.
 one to their destination.

XXI. *Pauses.*—pòziz in rêdîğ must jenêrali bē formd upo¹n dî
 Pauses in reading must generally be formed upon the
 manêr in wiç wê uter ânsê¹lvz in ordınârı sensibl konvêrsâ¹şum ;
 manner in which we utter ourselves in ordinary sensible conversation ;
 and not upo n dî stif ârtifi¹şal manêr wiç iz akwı¹rd from rêdîğ
 and not upon the stiff artificial manner which is acquired from reading
 bûks ako idîğ tû dî komun punktuâ¹şum. it wil bî nō mēnz bē
 books according to the common punctuation. It will by no means be
 sulî şent tû ate nd tû dî points yūzd in printîğ ; for çêz âr fâr
 sufficient to attend to the points used in printing ; for these are far
 from mârkinğ ol dî pòziz wiç ôt tû bē mād in rêdîğ. a mēka¹n-
 from marking all the pauses which ought to be made in reading. A mechan-
 ikal ate nşun tû çêz restîğ plâsîz haz bîn wum çêf kôz ov mōno¹t-
 ical attention to these resting places has been one chief cause of monot-
 ōni. bî lēdîğ dî rēdêr tû a similâr tōn at evêri stop, and a yūni-
 ony, by leading the reader to a similar tone at every stop, and a uni-
 form kādens at evêri pēriud. dî prımarı yūs ov points iz tû
 form cadence at every period. The primary use of points is to
 asi st dî rēdêr in dizê miğ dî grama¹tikal konstru¹kşum ; and it iz
 assist the reader in discerning the grammatical construction ; and it is
 ōnli az a sekundâri objekt çat çâ, in eni mezûr, regyûlât hiz prô-
 only as a secondary object that they, in any measure, regulate his pro-
 nunsîâ şum.

nunciation.

—Murray.

XXII. *Procrastination.*—hê çat wâts for an opoıtyū¹niti tû
 He that waits for an opportunity to
 dū muç at wuns mâ brēç ânt hiz hf in jdl wişîz ; and rēgre¹t, in
 do much at once may breathe out his life in idle wishes ; and regret, in
 çî lâst âır, hiz yūsles inte¹nşunz and baren zêl.
 the last hour, his useless intentions and barren zeal.

XXIII. *Promptitude.*—let him hū dēzj¹iz tū sē uqēaz hapi

Let him who desires to see others happy

māk hāst tū giv wyl hiz gift kan bē enjō¹id; and rēmē¹mbēi dāt
make haste to give while his gift can be enjoyed; and remember that
evēri mōment ov dēlā¹ tāks awā¹ sumtīg from dī valyū ov hiz
every moment of delay takes away something from the value of his
benifa¹kšun. and let him hū prōpō¹zez hiz ōn hapines rēflect
benefaction. And let him who proposes his own happiness reflect
dāt, wyl hē foimz hiz purpus, dī dā rōlz on, and “dī njt kumet
that, while he forms his purpose, the day rolls on, and “the night cometh
yēn nō man kan wurk.”
when no man can work.”

XXIV. *Quarrel.*—tū ānsent kristyan hērmitz wans dwelt tū-

Two ancient Christian hermits once dwelt to-

ge¹dēr and nevēr kworeld. at lāst wun sed, “let us hav a
gether and never quarrelled. At last one said, “let us have a
kworel, az uqēi men hav;” but dī uqēi prōte¹sted dāt hē did not
quarrel, as other men have;” but the other protested that he did not
nō hāu tū kworel. “lūk hēr,” sed dī fērst, “I wil plās dīs
know how to quarrel. “Look here,” said the first, “I will place this
stōn bētwē¹n us; I wil sā it iz mīn, and dū yū sā it iz yūz, and
stone between us; I will say it is mine, and do you say it is yours, and
in dīs manēr wē wil māk a kworel.” sō hē plāst dī stōn in
in this manner we will make a quarrel.” So he placed the stone in
dī midst, and sed, “dīs stōn iz mīn.” “nō,” sed dī uqēi, “it
the midst, and said, “this stone is mine.” “No,” said the other, “it
iz mīn.” “I tel yū,” sed dī fērst, “it iz not yūz but mīn.”
is mine.” “I tell you,” said the first, “it is not yours but mine.”
“wel, dēn, if it iz yūz, tāk it,” rēpl¹d dī trūli kristyan brudēr.
“Well, then, if it is yours, take it,” replied the truly Christian brother.
dā had bīn sō muç aku¹stumd tū pēs dāt dā kūd bī nō mēnz kon-
They had been so much accustomed to peace that they could by no means con-
triv¹ tū kworel.
trive to quarrel.

—Lindsay.

XXV. *Reading.*—tū rēd wiç prōprj¹eti iz a plēziç and impo¹r-

To read with propriety is a pleasing and impor-

tant atā¹nment; prōdu¹ktiv ov imprū¹vment bōt tū dī undēr-
tant attainment; productive of improvement both to the under-
sta¹ndiç and dī hāt. it iz ese¹nšal tū a komplē¹t rēdēr dāt hē
standing and the heart. It is essential to a complete reader that he
minyū¹tli pērsē¹v dī jdē¹az and enter intū dī fēliçz ov dī ôton hūz
minutely perceive the ideas and enter into the feelings of the author whose
sentiments hē prōfe¹ses tū rēpē¹t; for hāu iz it posibl tū reprēzē¹nt
sentiments he professes to repeat; for how is it possible to represent
klērli tū uqēz wot wē hav but fānt or ina¹kýrāt konse¹pšunz ov
clearly to others what we have but faint or inaccurate conceptions of

ānise hz? if dāi wēi nō nēi benefits rēzu¹ltiŋ from dī āit ov
ourselves? If there were no other benefits resulting from the art of
rēdiŋ wel, dāi dī nēse siti it lāz us undēr, ov prēs¹li asētā¹nig
reading well, than the necessity it lays us under, of precisely ascertaining
dī meniŋ ov wot wē rēd; and dī habit dēns akw¹rd ov dūiŋ dīs
the meaning of what we read, and the habit thence acquired of doing this
wiŋ fāsi liti, hōz yēn rēdiŋ splentli and alā¹ūd, dēz wūd konsti-
tūt a sūfi sēt kompensā¹šun for ol dī lābur wē kan bēstō¹ on dī
tūtē a sufficient compensation for all the labour we can bestow on the
subjekt.
subject.

—Murray.

XXVI. *Revenge*.—dī mōst plān and natyūral sentiments ov
The most plain and natural sentiments of
ekwiti konku¹ r wiŋ diu¹n ōtō¹rīti tū enfō¹rs dī dyūti ov fōrgi¹v-
equity concur with divine authority to enforce the duty of forgive-
nes. let him hū haz nevēr in hiz hf dun roŋ bē alā¹ūd dī
ness. Let him who has never in his life done wrong be allowed the
priviliŋ ov rēmā¹nig inēksōrābl, but let suŋ az āi konšus ov
privilege of remaining inexorable, but let such as are conscious of
frāltiz and krīnz konsi¹dēr fōrgi¹vnes az a det wiŋ dā ō tū
frailties and crimes consider forgiveness as a debt which they owe to
uŋdēz. komun fālipz āi dī strongest lesun ov myūtyūal for-
others. Common failings are the strongest lesson of mutual for-
bā rans. wēi dīs vētyūn unnō¹n amū¹ŋ men, ordēr, kumfōrt,
bearance. Were this virtue unknown among men, order, comfort,
pēs and rēpō z wūd bē strānjēz tū qūman hf. injūriz rēta¹liated
peace and repose would be strangers to human life. Injuries retaliated
ako¹rdiŋ tū dī egzōrbitant mezū¹r wiŋ pašun prēskrī¹bz, wūd
according to the exorbitant measure which patience prescribes, would
eks¹t rēze¹ntment in rētu¹m. dī injūrd pērsun wūd bēku¹m
excite resentment in return. The injured person would become
dī injūrēr; and dūs roŋz, rēta¹liā¹šunz, and frēs injūriz wūd
the injurer; and thus wrongs, retaliations, and fresh injuries would
sēkyūlāt in endles sukse¹šun til dī wūd woz rēndērd a fēld ov
circulate in endless succession till the world was rendered a field of
blud. ov ol dī pašunz wiŋ invā¹d dī qūman brest, rēvē¹nj iz
blood. Of all the passions which invade the human breast, revenge is
dī mōst dīful yēn alā¹ūd tū rān wiŋ fūl dōmīnyūn. it iz
the most diabolical when allowed to reign with full dominion. It iz
mōi dāi sūfi sēt tū poizun ol dī plezūrz ov hf. hān muŋ
more than sufficient to poison all the pleasures of life. How much
sōe vēr a pērsun mā sufēr from injū¹stis, hē iz olwāz in hāzārd
soever a person may suffer from injustice, he is always in hazard
ov sufērīŋ mōi from dī prosikyū¹šun ov rēvē¹nj.
of suffering more from the prosecution of revenge.

—Blair.

XXVII. *Satisfactory Remembrances.*—*yot âi qi aksunz wiç*

What are the actions which
afford in the remembrance a rational satisfaction? *âi qā qi*
pursyū'ts ov sensūal plezūr, qi rjuts ov joliti, or qi displā'z ov
pursuits of sensual pleasure, the riots of jollity, or the displays of
şō and vaniti? *no: ı apē'l tū yūi hāits, if yot yū rekole'kt*
show and vanity? *No: I appeal to your hearts, if what you recollect*
wiç mōst plezūr âi not qi inōsent, qi vēityūus, qi onurabl pāits
with most pleasure are not the innocent, the virtuous, the honourable parts
ov yūi pāst lıf.
of your past life.

XXVIII. *Self Reproach.*—*ıf haz a tūāuzand trjalz, but ôl*

Life has a thousand trials, but all
sāv wun hav qār remidi. wē mā rēku'ver from siknes, wē
save one have their remedy. We may recover from sickness, we
mā rētrē'v brōken fortūnz, wē mā lērn tū drı āūi tē'iz yēn
may retrieve broken fortunes, we may learn to dry our tears when
deç haz swept awā' dōz wē luvd; wē mā disrēgā'ıd qi konte'mt
death has swept away those we loved; we may disregard the contempt
ov qi hōti, and smıł at qi kontyūmili ov qi prāūd; but qār iz
of the haughty, and smile at the contumely of the proud; but there is
wun arō wiç, yēn it haz bin drivn intū qi hārt, kan nevēr bē
one arrow which, when it has been driven into the heart, can never be
wiçdrō'n: qi bāıbd and poizund arō ov self rēprō'ç.
withdrawn: the barbed and poisoned arrow of self reproach.

XXIX. *Social Interests.*—*ı fınd mise'lf egzı'stię upo'n a lıtl*

I find myself existing upon a little
spās surā'ınded evēri wā bı an ime'ns unnō'n ekspā'nşun.
space surrounded every way by an immense unknown expansion.
yār am ı? yot sort ov plās dū ı inha'bit? iz evēriç sub-
Where am I? What sort of place do I inhabit? Is everything sub-
sē'ıvient tū mē, az qō ı had ordērd ôl mise'lf? *nō, nuçıę lıç*
servient to me, as though I had ordered all myself? No, nothing like
it: qi furdest from it posibl. hav ı den nō intērest in qi wırd
it: the furthest from it possible. Have I then no interest in the world
at ôl? *not if ı sēk an intērest ov mı ōn, dēta'çt from qat ov*
at all? Not if I seek an interest of my own, detached from that of
uqē'ız. suç an intērest iz kime'rikal and kan nevēr hav
others. Such an interest is chimerical and can never have
egzi'stens. hāu den must ı dētē'min? *iz a sōşal intērest*
existence. How then must I determine? Is a social interest
joind wiç uqē'ız suç an absı'ıditi az not tū bē admı'ted? qi
joined with others such an absurdity as not to be admitted? The
bē, qi bēvēr, and qi trıbz ov hērdıę animalz, âi sūfi'sent tū
bee, the beaver, and the tribes of herding animals, are sufficient to

konvins mi dat di ɕip iz sumwār at lēst posibl. hān, den,
convince me that the thing is somewhere at least possible. Now, then,
am i pāʔud dat it iz not ɕkwoli trū ov man? admit it, and
am i assured that it is not equally true of man? Admit it, and
wot folōz? ɕis: dat onur and justis āi mī intērest: dat ɕi
what follows? This: that honour and justice are my interest: that the
hōl tran ov moral vertyūz āi mī intērest: wiɕāʔūt sum pōrʃum
whole train of moral virtues are my interest: without some portion
ov wiɕ, not ɕvn ɕēvz kan māntāʔn sōsʃeti. but i stop not
of which, not even thieves can maintain society. But i stop not
hēr: i pās from mī ōn nābrihūd, mī ōn nāʃun, tū ɕi hōl rās
here: i pass from my own neighborhood, my own nation, to the whole race
ov mankind, az dispēʔst trūāʔūt ɕi ɕt. am i not rēlāʔted
of mankind, as dispersed throughout the earth. Am i not related
tū ɕem ōl bī ɕi myūtyūal ādz ov komērs, bī ɕi jenēral intērkōrs
to them all by the mutual aids of commerce, by the general intercourse
ov ārts and letērs, bī dat komun nātyūr ov wiɕ wē ōl pārtiʔsipat?
of arts and letters, by that common nature of which we all participate?
age n: i must hav fūd and klōɕip. wiɕāʔūt a propēʔ jenial
Again: I must have food and clothing. Without a proper genial
wōrmʔ i peris. am i not rēlāʔted in ɕis vyū tū ɕi veri ɕt
warmth i perish. Am i not related in this view to the very earth
itse lf? tū ɕi distant sun from hūz bēmz i dērʔv vigin? tū dat
itself? to the distant sun from whose beams i derive vigour? to that
styūpeʔndus kōrs and oīdēr ov ɕi infinit hōst ov hevn, bī wiɕ
stupidous course and order of the infinite host of heaven, by which
ɕi tpmz and sēznz ɕvēr yūnifōmli pās on? wēr ɕis oīdēr wuns
the times and seasons ever uniformly pass on? Were this order once
konfā ūnded i kūd not probablī sūrvīʔv a mōment: so absolyūtlī
confounded i could not probably survive a moment: so absolutely
dū i dēpeʔnd on ɕis komun jenēral welfā. ɕus, not ōnli
do i depend on this common general welfare. Thus, not only
onur and justis, and wot i ō tū man iz mī intērest; but grati-
honour and justice, and what i owe to man is my interest; but grati-
tyūd olsō, rezignāʔʃun, adōrāʔʃun, and ōl i ō tū ɕis grāt politi,
tude also, resignation, adoration, and all i owe to this great polity,
and its omni pōtent guvēmōr. āi komun pārent.
and its omnipotent governor, our common parent.

—Harris.

XXX. *The Tones of Speech.*—ɕi mīnd in komyūʔnikātip iz

The mind in communicating its
idē az iz in a konstant stāt of aktiʔviti, ɕmōʔʃun, or ajitāʃun from
ideas is in a constant state of activity, emotion, or agitation from
ɕi difērent efēkt wiɕ ɕōz pɕēʔaz prōdyūʔs in ɕi spēkēr. nān,
the different effect which those ideas produce in the speaker. Now,
ɕi end ov suɕ komyūnikāʔʃun bēip not mēʔli tū lā ōpen ɕi pɕēʔaz,
the end of such communication being not merely to lay open the ideas,

but also the different feelings which they excite in him who utters them, *qār* must be other signs than words to manifest those feelings. In *komun* with the rest of the animal world, we express our feelings by tones; but from the superior rank which we hold, our tones are, in a high degree, more comprehensive than those of the inferior animals. Indeed, there is not an act of the mind, an exertion of the fancy, or an emotion of the heart, which has not its peculiar expression by a note of the voice, suited exactly to the degree of internal feeling. It is chiefly in the proper use of these tones, that the life, spirit, beauty and harmony of delivery consist.

—Murray.

XXXI. *True Honour*.—in order to discern where man's true honour lies we must look, not to any adventitious circumstance of fortune; nor to any single sparkling quality; but to the whole of what forms a man; what entitles him as such to rank high among that class of beings to which he belongs; in a word we must look to the mind and the soul. A mind superior to fear, to selfish interest and corruption; a mind governed by the principles of uniform rectitude and integrity; the same in prosperity and adversity; neither melted into effeminacy by pleasure nor sunk into dejection by distress: such is the mind which forms the distinction and eminence of man. One who, in no situation of life, is either ashamed or afraid of discharging his duty, and acting his part with firmness and constancy; true to the faith in which he professes to believe; full of af-

e kşun tû hiz bredren ov manki¹nd; fâţfûl tû hiz frendz, jenêrus
fection to his brethren of mankind; faithful to his friends, generous
tû hiz enimiz, wòm wiđ kompa¹şun tû đi unfô¹rtýnât; self-de-
to his enemies, warm with compassion to the unfortunate; self-de-
ny iq tû litl pri¹vit intêrests and plezûnz, but zelus for publik in-
nying to littl private interests and pleasures, but zealous for public in-
têrest and hapînes; magna¹nîmus wiđâ¹ût bêig præûd; humbl
têrest and happiness; magnanimous without being proud; humble
wiđâ¹ût bêig mên; just wiđâ¹ût bêig hârs; simpl in hiz manerz but
without being mean; just without being harsh; simple in his manners but
manli in hiz fêligz; on hûz wurd wê kan entî¹li reh¹; hûz
manly in his feelings; on whose word we can entirely rely; whose
kâuntinans nevêr dêsê¹vz us; hûz prôfê¹şunz ov kîndnes âr đi
countenance never deceives us; whose professions of kindness are the
efýûnzunz ov hiz hârt; wun, in fîn, hûm, indêpe¹ndent ov eni
effusions of his heart; one, in fine, whom, independent of any
vyûz ov advâ¹ntij, wê wûd çûz for a syûpê¹rior, kûd trust az a
views of advantage, we would choose for a superior, could trust as a
friend, and kûd luv az a brudêr. đis iz đi man hûm, in âûr
friend, and could love as a brother. This is the man whom, in our
hârt, abu¹v ôl uđêrz wê dũ, wê must onur.
heart, above all others we do, we must honour.

—Blair.

XXXII. *The Scale of Being.*—đâr iz a grât dêl ov plezûr

There is a great deal of pleasure
in konte mpla¹tij đi mate¹rial wuld ov ina¹nîmât mater, but
in contemplating the material world of inanimate matter, but
đêr iz sum¹ţij môr wundêrfûl and surprî¹zîg in kontemplâ¹şunz
there is something more wonderful and surprising in contemplations
on đi wuld ov hf. evêri pâit ov matêr iz pêpld; evêri grên
on the world of life. Every part of matter is peopled; every green
lêf swôimz wiđ inha¹bitants. đi sêz, lâks, and rivêrz têm
leaf swarms with inhabitants. The seas, lakes, and rivers teem
wiđ numbêrles kîndz ov livig krêtyûnz. evêri maûntin and
with numberless kinds of living creatures. Every mountain and
mârs, wildernes and wûd iz plentîfûl stokt wiđ bêrdz and bês¹t;
marsh, wilderness and wood is plentifully stocked with birds and beasts;
and evêri pâit ov matêr afô¹rdz ôl propêr nesêsâriz and konvê¹n-
and every part of matter affords all proper necessities and conven-
iensiz for đi hvlihûd ov đi multityûdz wyç inha¹bit it. sum
iences for the livelihood of the multitudes which inhabit it. Some
livig krêtyûnz âr râzd but just abu¹v ded matêr; sum âr but wun
living creatures are raised but just above dead matter; some are but one
remû¹v from đêz, and hav nō uđêr sens đan đat ov fêlig; uđêrz
remove from these, and have no other sense than that of feeling; others
hav stil an adi¹şunal wun ov hêrig; uđêrz ov smel; and
have still an additional one of hearing; others of smell; and

uqēiz ov sīt. it iz wundērfūl tū obzē'iv bj wot a gradyuāl
 others of sight. It is wonderful to observe by what a gradual
 progres dī wuld ov līf adva'nsez, bēfō'r a krētyūr iz formd dat
 progress the world of life advances, before a creature is formed that
 iz komplē't in ōl its sensiz. dī hōl ov nātyūr, from a plant tū
 is complete in all its senses. The whole of nature, from a plant to
 a man, iz dūs fild up wid dīvērs kīndz ov krētyūrz rjzīg wun
 a man, is thus filled up with diverse kinds of creatures rising one
 āter anu'qēr bj suč a jentl and ēzi ase'nt dat dī litl transi'zunz
 after another by such a gentle and easy ascent that the little transitions
 and dēviā'sunz from spēšyiz tū spēšyiz āi ōlmōst inse'nsibl.
 and deviations from species to species are almost insensible.
 man filz up dī midl spās bētwē'n dī animal and dī intele'ktyuāl
 Man fills up the middle space between the animal and the intellectual
 nātyūr, and iz dat līk in dī cān ov bēīgz wīč formz dī kone'k-
 nature, and is that link in the chain of beings which forms the connec-
 šun bētwē'n bōt. sō dat hē hū, in wun rēspe'kt. mā lūk
 tion between both. So that he who, in one respect, may look
 upo'n a bēīg ov infinit pēfē'kšun az hiz fādēr, and dī hjest ordēr
 upon a being of infinite perfection as his father, and the highest order
 ov spirits az hiz bredren mā, in anu'qēr rēspe'kt, sū tū "koru'p-
 of spirits as his brethren may, in another respect, say to "corrup-
 šun, dāū āt mī fādēr, and tū dī wurm, dāū āt mī muqēr and
 tion, thou art my father, and to the worm, thou art my mother and
 mī sistēr."
 my sister."

—Addison.

XXXIII. *Valuation.*—dī trū valyū ov enī poze'sun iz tū bē

The true value of any possession is to be
 qēfli estimāted bj dī rēlē'f wīč it kan brīg us in dī tīm ov āūz
 chiefly estimated by the relief which it can bring us in the time of our
 grātest nēd.
 greatest need.

XXXIV. *Work.*—hē hū nōz not wot it iz tū lābur nōz not

He who knows not what it is to labour knows not
 wot it iz tū enjō'i. rekrēā'sun iz ōnli valyūabl az it unbe'ndz
 what it is to enjoy. Recreation is only valuable as it unbends
 us. dī idl nō nuṭīg ov it. dī hapines ov līf depe'ndz on
 us. The idle know nothing of it. The happiness of life depends on
 dī regyūlār prosikyū'sun ov sum lōdabl purpus ov kōlīg wīč,
 the regular prosecution of some laudable purpose or calling which,
 for dī tīm, engā'jez ōl āūz pāūrz.
 for the time, engages all our powers.

OBSERVATIONS.

1. *World-English*. di $\text{o}\text{r}\text{t}\text{o}^1\text{g}\text{r}\text{a}\text{f}\text{i}$ ov $\text{w}\text{u}\text{r}\text{l}\text{d}\text{-}\text{i}\text{n}\text{g}\text{l}\text{i}\text{š}$ $\text{e}\text{m}\text{b}\text{o}\text{d}\text{i}\text{z}$ di
 The orthography of World-English embodies the
 $\text{s}\text{a}\text{u}\text{n}\text{d}\text{z}$ ov di $\text{l}\text{a}\text{n}\text{g}\text{w}\text{i}\text{j}$ wid $\text{e}\text{g}\text{z}\text{a}^1\text{k}\text{t}\text{i}\text{t}\text{y}\text{u}\text{d}$. for $\text{e}\text{g}\text{z}\text{a}^1\text{m}\text{p}\text{l}$:
 sounds of the language with exactitude. For example:

di $\text{s}\text{i}\text{m}\text{p}\text{l}$ $\text{e}\text{l}\text{i}\text{m}\text{e}\text{n}\text{t}\text{a}\text{r}\text{i}$ $\text{s}\text{a}\text{u}\text{n}\text{d}\text{z}$ ov wh , sh , zh , th , dh , ng , ai $\text{r}\text{i}\text{t}\text{n}$
 The simple elementary sounds of wh, sh, zh, th, dh, ng, are written
 b\text{i} $\text{s}\text{i}\text{ng}\text{l}\text{e}$ $\text{l}\text{e}\text{t}\text{e}\text{r}\text{z}$, di $\text{f}\text{o}\text{r}\text{m}\text{z}$ ov wic so di $\text{r}\text{e}\text{l}\text{a}^1\text{s}\text{h}\text{u}\text{n}$ ov di nyn $\text{l}\text{e}\text{t}\text{e}\text{r}\text{z}$ tu
 by single letters, the forms of which show the relation of the new letters to
 di old $\text{o}\text{r}\text{t}\text{o}^1\text{g}\text{r}\text{a}\text{f}\text{i}$.
 the old orthography.

di $\text{s}\text{o}\text{f}\text{t}$ $\text{s}\text{a}\text{u}\text{n}\text{d}$ ov r iz $\text{d}\text{i}\text{s}\text{k}\text{r}\text{i}\text{m}\text{i}\text{n}\text{a}\text{t}\text{e}\text{d}$ tu di j , az it iz tu di ei —
 The soft sound of r is discriminated to the eye, as it is to the ear—
 $\text{h}\text{a}\text{u}\text{e}^1\text{v}\text{e}\text{r}$ $\text{u}\text{n}\text{k}\text{o}^1\text{n}\text{s}\text{u}\text{s}\text{l}\text{i}$ — bi ol $\text{s}\text{p}\text{e}\text{k}\text{e}\text{r}\text{z}$; and di $\text{v}\text{i}\text{b}\text{r}\text{a}\text{t}\text{e}\text{d}$ r $\text{r}\text{e}\text{t}\text{a}\text{i}\text{n}\text{z}$
 however unconsciously— by all speakers ; and the vibrated r retains
 $\text{e}\text{k}\text{s}\text{k}\text{l}\text{u}\text{s}\text{i}\text{v}\text{l}\text{i}$ its $\text{e}\text{s}\text{t}\text{a}\text{b}\text{l}\text{i}\text{š}\text{t}$ $\text{l}\text{e}\text{t}\text{e}\text{r}$ [r].
 exclusively its established letter [r].

di $\text{i}\text{n}\text{f}\text{l}\text{u}\text{e}\text{n}\text{c}\text{e}$ ov di $\text{s}\text{o}\text{f}\text{t}$ r [r] on $\text{p}\text{r}\text{e}\text{s}\text{e}\text{d}^1\text{d}\text{i}\text{g}$ $\text{v}\text{a}\text{u}\text{e}\text{l}\text{z}$, az in air ,
 The influence of the soft r [r] on preceding vowels, as in air,
 ore , err .— $\text{j}\text{e}\text{n}\text{e}\text{r}\text{a}\text{l}\text{i}$ $\text{k}\text{o}\text{n}\text{f}\text{a}^1\text{u}\text{n}\text{d}\text{e}\text{d}$ in $\text{d}\text{i}\text{k}\text{s}\text{i}\text{o}\text{n}\text{a}\text{r}\text{i}\text{z}$ wid di $\text{s}\text{a}\text{u}\text{n}\text{d}\text{z}$ in
 ore, err,— generally confounded in dictionaries with the sounds in
 ale , old , ell .— iz $\text{m}\text{a}\text{n}\text{i}\text{f}\text{e}\text{st}\text{e}\text{d}$ in di $\text{r}\text{i}\text{t}\text{i}\text{g}$ ov ol suc $\text{w}\text{u}\text{r}\text{d}\text{z}$.
 ale, old, ell,— is manifested in the writing of all such words.

di $\text{l}\text{e}\text{t}\text{e}\text{r}$ r iz di $\text{o}\text{n}\text{l}\text{i}$ $\text{i}\text{n}\text{g}\text{l}\text{i}\text{š}$ $\text{k}\text{o}\text{n}\text{s}\text{o}\text{n}\text{a}\text{n}\text{t}$ di $\text{s}\text{a}\text{u}\text{n}\text{d}$ ov wic iz $\text{a}\text{f}\text{-}$
 The letter r is the only English consonant the sound of which is af-
 $\text{f}\text{e}\text{k}\text{t}\text{e}\text{d}$ bi $\text{p}\text{o}\text{z}\text{i}^1\text{s}\text{h}\text{u}\text{n}$:— liq $\text{f}\text{r}\text{e}\text{n}\text{c}\text{h}$ $\text{f}\text{i}\text{n}\text{a}\text{l}$ $\text{k}\text{o}\text{n}\text{s}\text{o}\text{n}\text{a}\text{n}\text{t}\text{s}$ in wic di $\text{d}\text{e}\text{v}\text{e}\text{l}\text{o}\text{p}\text{-}$
 fected by position ; —like French final consonants in which the develop-
 $\text{m}\text{e}\text{n}\text{t}$ ov $\text{k}\text{o}\text{n}\text{s}\text{o}\text{n}\text{a}\text{n}\text{t}\text{a}\text{l}$ $\text{k}\text{w}\text{o}\text{l}\text{i}\text{t}\text{i}$ iz $\text{d}\text{e}\text{p}\text{e}\text{n}\text{d}\text{e}\text{n}\text{t}$ on a $\text{s}\text{u}\text{k}\text{s}\text{e}\text{d}^1\text{d}\text{i}\text{g}$ $\text{v}\text{a}\text{u}\text{e}\text{l}$;
 ment of consonantal quality is dependent on a succeeding vowel ;
 az in :
 as in :

t : es [t] ce ; es — t — il ;

n : mo [n] $\text{p}\text{e}\text{r}\text{e}$; mo — n — ami ;

r : fo [r] dis ; fo — r — $\text{e}\text{v}\text{e}\text{r}$.

$\text{r}\text{e}\text{k}\text{o}\text{g}\text{n}\text{i}^1\text{s}\text{h}\text{u}\text{n}$ ov dis and di $\text{u}\text{d}\text{e}\text{r}$ $\text{p}\text{e}\text{k}\text{y}\text{u}\text{l}\text{i}\text{a}^1\text{r}\text{i}\text{t}\text{i}\text{z}$ in $\text{k}\text{o}\text{n}\text{e}^1\text{k}\text{s}\text{h}\text{u}\text{n}$ wid
 Recognition of this and the other peculiarities in connection with
 r iz $\text{e}\text{s}\text{e}\text{n}\text{t}\text{i}\text{a}\text{l}$ tu a tru $\text{r}\text{i}\text{t}\text{i}\text{g}$ ov $\text{i}\text{n}\text{g}\text{l}\text{i}\text{š}$ $\text{u}\text{t}\text{e}\text{r}\text{a}\text{n}\text{s}$. [s\text{e} $\text{s}\text{e}\text{k}\text{s}\text{i}\text{o}\text{n}\text{z}$ IV and
 r iz $\text{e}\text{s}\text{s}\text{e}\text{n}\text{t}\text{i}\text{a}\text{l}$ to a true writing of English utterance. [See Sections IV and
 XII.]
 XII.]

di $\text{s}\text{a}\text{u}\text{n}\text{d}$ ov $\text{k}\text{o}\text{n}\text{s}\text{o}\text{n}\text{a}\text{n}\text{t}$ y — wic iz $\text{i}\text{n}\text{k}\text{l}\text{u}\text{d}\text{e}\text{d}$ in di nam ov di
 The sound of consonant y—which is included in the name of the
 $\text{l}\text{e}\text{t}\text{e}\text{r}$ u in di $\text{k}\text{o}\text{m}\text{u}\text{n}$ $\text{a}\text{l}\text{f}\text{a}\text{b}\text{e}\text{t}$, and $\text{o}\text{l}\text{s}\text{o}$ $\text{f}\text{r}\text{e}\text{k}\text{w}\text{e}\text{n}\text{t}\text{l}\text{i}$ $\text{r}\text{e}\text{p}\text{r}\text{e}\text{z}\text{e}\text{n}\text{t}\text{e}\text{d}$ bi
 letter u in the common alphabet, and also frequently represented by

i, az in union [yūnyun]—iz hēr ōlwāz separātli ritn. in ak-
i, as in union [union]— is here always separately written, in ac-
cordance with pronunciation.

qī forin styūdent ov qīs sistem şūd lērn from it tū spēk ingliş
The foreign student of this system should learn from it to speak English
wiq nātiv akyūrisi. at qī sām tīm, qī simpli'siti ov qī meţud iz
with native accuracy. At the same time, the simplicity of the method is
prūvd bī qī ēz wiq wiq qōz hū hav ōnli lērnđ ordināri ortō'g-
proved by the ease with which those who have only learned ordinary orthog-
rafi rēd wiqā'ūt speşal instru'kşun, qīs fōne'tik vērşun ov qī
raphy read without special instruction, this phonetic version of the
laggwij.
language.

II. *Standard Pronunciation.*—qī rēdiņz in qīs bük ilu'strāt The readings in this book illustrate

wyot mā bē kōld qī normal prōnunsia'shun ov qī laggwij—or qat
what may be called the normal pronunciation of the language— or that
wiq iz komun tū edyūkātēd spēkērz on bōţ şıdz ov qī atlan'tik.
which is common to educated speakers on both sides of the Atlantic.
sum pēşunsz fāl tū disti'ngwiş bētwē'n ō and ō, ē and u, ı and r.
Some persons fail to distinguish between ō and ō, ē and u, ı and r.
suq spēkērz mā konti'nyū tū giv qār kabi'tyūal sāūndz for qēz
Such speakers may continue to give their habitual sounds for these
eliments, wiqā'ūt bēiņ afē'kted bī qī disti'ktiv rıtiņ. qī latēn.
elements, without being affected by the distinctive writing. The latter,
hāne'vei, konstityūts and rēmā'nz a rekord ov wyot iz nēdqēi lōkal
however, constitutes and remains a record of what is neither local
nor indivi'dyūal, but—wyot iz on ōl akā'ūnts dēzj'rabl—a standard
nor individual, but— what is on all accounts desirable—a standard
prōnunsia'shun for qī yūs ov qī wuld'z spēkērz ov ingl'iş.
pronunciation for the use of the world's speakers of English.

III. *Children's Books in World-English.*—qī prezēt wurk The present work

āmz at kwolifijņ its rēdērz tū pērfektli undērsta'nd qī sistem, and
aims at qualifying its readers to perfectly understand the system, and
komyū'nikāt it tū lērnērz. çildren'z büks wil, ov kōrs, hav
communicate it to learners. Children's books will, of course, have
tū bē prēpā'ıd, wiq simplēr rēdiņ eksērs'iz. elimēntāri
to be prepared, with simpler reading exercises. Elementary
instru'kşun mā bē givn from qī fērst pārt ov qīs bük; āfter
instruction may be given from the first part of this book; after
wiq qī skūl “rēdērz” nāu in yūs, rēpri'nted in wuld-ingliş,
which the school “Readers” now in use, reprinted in World-English,
wil sērv ōl nēdfūl purpusiz.
will serve all needful purposes.

REFERENCE TABLE OF THE WORLD-ENGLISH ALPHABET.

Consonants.

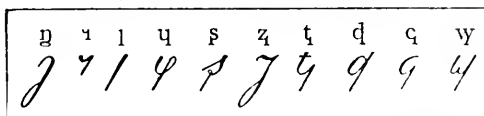
Name	Name	Name	Name
k kā	t tē	ʃ (sh) iʃ	p pē
g gā	d dē	ʒ (zh) iʒ	b bē
ŋ (ng) iŋ	n en	ʈ (th) [thin] iʈ	m em
y (wy, or) yā	l el	ɖ (dh) [then] iɖ	f ef
ɥ (yh [hue]) ɥū	ɾ (err) ɾɾ	ɕ (tʃ) ɕē	v vē
h (aitch, or) ha	r (ray) rā	j (dʒ) jā	w (double U, or) wē
	s es		ɥ (wh) ɥā
	z zē		

Vowels.

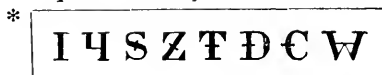
a an	ā ale	â ask
e ell	ē eel	è err
i ill	ī isle
o on	ō old	ô ore
u up	ū rude, too	ù poor, pull, to
ä air	â ah, arm, alms	ô all

âu out	oi oil
------------------	------------------

Script Forms of the New Letters.



Capital Forms of the New Letters.



* The sounds of ŋ and ɾ never occur at the beginning of a word, in English, and these letters, therefore, require no capitals.

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LIST OF WORKS

BY

ALEXANDER MELVILLE BELL,

AUTHOR OF "WORLD-ENGLISH."

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